

THE American Missionary

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

He hath sent me, ... to preach deliverance to the captives ... to set at liberty them that are bruised.

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OCTOBER, 1872.

NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

GEORGIA.

Storrs' School, Atlanta—The Crowd Seeking Admission—A Riot for an Education—Many dismissed, weeping, for want of room.

On the morning of September 2d, about six hundred children gathered at the school building determined to be received as pupils. Of course we could accommodate no such number and to justly select from this large company the number that we could keep required more wisdom and ingenuity than we possessed; we, however, got along in some way, but not without having many unkind feelings. The excitement was intense. It was a riot for an education; starved minds were claiming and fighting for food; the sight was pitiful beyond description. To see children go away weeping because they had been refused admission to a school was too much for even my hard heart. The enthusiasm for an education is so great that the School Board is waking up to the necessities of the case, and is making some arrangements for another school building. Yours truly,

AMY WILLIAMS.

TWO BOYS FOR ATLANTA.

BARRINGTON, R. I., July 3d, 1872.

You asked me to write out some facts concerning "our two boys" who are going to Atlanta next year.

Amos C— was in my night class during the winter—does not know his age, but I should judge him to be fourteen or fifteen. To be a few minutes late, or to miss a word in recitation is a wondrous trial to him. Indeed the first things that struck me concerning him, were his promptness and accuracy. On talking with him, I found that he had neither father, mother, brother nor sister—that he had a grandmother of whom he was very fond, and whom he always called mother. The reason that he often gives for not doing many things that boys are apt to delight in, "Why, mother doesn't like me to," seems to *him*, as it does to *me*, an all-sufficient one. He always looked so neat and nice that I was quite surprised to find that he had but five dollars a month, and his grandmother but ten, as house-servants. I never shall forget the quickness with which he said to me, when after my father's death, my night class had had but little attention for a few nights, and I told them I would give them an extra week on that month, "But Miss Horton we don't want you to"—and the manner in which he brought his dollar the *very first night* of the next month, to make sure I shouldn't *give* him the extra week. He is all enthusiasm now about going to Atlanta—says he thinks about it "*all the time*." Fifty dollars are to be paid

for him, and he is going to try to work the rest out himself. A few nights before I left Savannah, I was talking with him about his plans for making up the rest of the money, and he told me to my surprise, that he had "just a little money in the bank." I inquired further, and he told me that a few years ago he reckoned he was a pretty good boy in school, and Miss J. wrote about him to some Sunday school or class, and they sent him three or five dollars, he had forgotten which—and that went into the bank. Then, when he was a little boy, he found a woman who would pay him five cents for every pair of swill he would bring. He kept the five cents, and when he got a dollar or a dollar and a half in that way, he would put that in the bank. He thought he had about fifteen dollars there. Feeling a little interest in this, I inquired still further, and found that he had a little over *twenty-eight dollars* deposited. He will be quite pleased when he finds out that he has so much. He is working in a tailor's shop this summer, and laying up all the money he can. I had a letter from him a few days ago, telling of his first experience in Sunday school teaching. He promised me the Sunday before I left Savannah that he would take a class for the summer, and do all in his power to keep up the Sunday-school.

The offer of fifty dollars to help pay another boy's tuition at Atlanta was made. Samuel W. was selected, though it was feared his mother might not be able to spare him, she being a widow, and Samuel her oldest child and only son. But as soon as the proposition was made, the mother seemed to feel that the hand of the Lord was in this. She said she had long wanted Samuel to go—they had talked the matter over in months that had passed, and had come to the conclusion that it could not be—they could not make up the money necessary, but fifty dollars would help so

much, they could get the rest together some way—and Samuel could go. It was just what she had wanted, but had never expected. It did seem as if that promise of fifty dollars had brought fresh life into that little house. And 'twas worth more than one walk in a hot day through burning Savannah sand to see Mrs. W. so thankful, and Samuel such a happy boy.

With kind regards,

Cordially Yours,

N. M. H.

BEACH INSTITUTE, SAVANNAH.

Within the last school year of the Beach Institute a formal report of its numbers and its finances has been forwarded at the close of each month to the headquarters of the A. M. A. in New York.

A pleasant spirit of emulation has prevailed among the teachers, each anxious to have her own particular department maintain its credit in the list. The duties of *collector* have sometimes seemed more laborious and less agreeable than those of instructor, but all have done well; all, surely, have striven to do their best. The sum total of their efforts for material prosperity stands already recorded, and of it no more needs be said.

Of the higher interests of the Beach Institute no formal account has yet been rendered. Each teacher has in the heart a private record of which she need not be ashamed, though deeply regretting that it does not contain more of *actual success*. Of the teachers it may justly be said that they have labored zealously for the intellectual improvement of their pupils, seeking daily to awaken and expand their minds, and to increase their stores of knowledge. Were the results equal to the desires and efforts put forth, great would be the gladness of the workers, and they *do* rejoice though not abundantly. Many have learned much, many dull minds have

been brightened. Two pleasant illustrations are recalled just now. One of the teachers had at the opening of school a very dull boy in her department; so slow was he to learn, that she often felt utter despair of ever doing anything for his improvement. But there came a time when the dormant intelligence aroused. The boy began to love to learn, and became so quick and eager in the recitation class, that his teacher could scarcely keep him in his place, or restrain his tongue, so anxious was he to answer more questions than were his share. He was frequently allowed the honor of aiding others less advanced and less studious than himself. In the same department were two boys, brothers, who were, after emancipation was declared, concealed from their mother, and kept in bondage, if not in actual slavery. When she at last learned where they were, and succeeded in stealing them away, they were so ignorant and *so wild*, that they fell in terror to the ground as they saw a train of cars in motion. At the opening of the last school year, they knew little more than to read, and that not very well. Both became fond of school, and one of them was so devoted to his studies, particularly that of Geography, that he learned almost every name upon the maps, and was frequently sent by his teacher from desk to desk to aid others less successful than himself in exploring the windings of rivers and finding the location of lakes and cities. Other bright examples as encouraging as these might be given. Truth compels the confession that examples of continued dullness and indolence might also be presented, but from these discouraging illustrations of facts this pen prays to be excused.

In regard to the moral elevation which has been accomplished, it is still more difficult to render a report than it is to sum up the intellectual advancement. If all these aspirations and pray-

ers which have been offered in secret places,—at the household altar of the teacher's pleasant home, and at the daily morning worship in our chapel had brought down at once rain from Heaven; if all the seeds that have been dropped into young human hearts had "sprung up and brought forth fruit, some thirty, some sixty, some a hundred fold," how bountiful had been the harvest, how great the joy of the reapers! Sometimes our band of workers have in sadness sung the song of "Sowing much and reaping none;" but in the main they have been cheerful and elastic in spirit, enjoying their daily toils, and social pleasures, realizing the grand truth that the value of a worthy work is not always to be measured by its present and visible success.

In addition to the regular work of instruction, there are other departments of labor appertaining to the Institute which deserve favorable mention. The music has been under the charge of a lady whose zeal and strength has been employed to the utmost in giving lessons upon the organ and in singing. At times more pupils have offered themselves than could be received. Nearly all have made commendable progress, and some have been remarkable in proficiency. At one of our public exhibitions when two reporters from the city dailies were present in official capacity, an honor never before conferred upon us, several of the performers in music, as well as others in oratory, were mentioned with special praise. The missionary work has been under the care of one well adapted to it by unfailing energy, and sympathy and love for her labor. Her duty has been to visit the sick and poor, and to do them all the good in her power, both spiritual and physical. She has entered many a dreary dwelling and bowed beside many a dying bed.

The results of her efforts cannot be known on Earth, but it may be said of her, "she hath done what she could."

Another duty assigned to her, has been the distribution of the stores of clothing which have been from time to time sent to us from the North. These have been sold at a very moderate price to the colored people, and the funds thus obtained, have been given to aid in the support of the school and to relieve the extremely poor. Many articles have been given away, but whether given or sold, the clothing is of great value to the people, exposed, as they are to the sharp bargains of dealers in *second hand goods*. It is earnestly requested that the friends of the freedmen continue and *increase* their generosity, and that they keep our shelves well filled, so that in future no one may ever be "sent empty away" from our door.

The little church at first no larger than a man's hand under the care of Rev. Robert Carter (colored), though experiencing no *special* gracious interest, has steadily prospered. *Numbers* have not been sought through multiplied meetings and excitement so much as daily accessions of those who gave good evidence of being saved. Of such some thirty or more have been added during the year.

Bro. Carter has been earnest in his preaching and faithful in his pastoral duties, besides doing much valuable service in ministering occasionally to a little band on the canal just outside the city limits, and to another on the Ogeechee, eight miles away, where with much hope a church has been organized.

Meetings for public worship on the Sabbath, and prayer and conference during the week, have been quiet and orderly, and conducted with as much propriety and interest as ordinary white assemblages of a similar kind. An average attendance of nearly one hundred and fifty have gladly and *intelligently* received the word in the Sabbath school. A few exceptions, of which the following is an example:

One of the scholars of an uncertain age, but probably between sixteen and twenty, informed her teacher that she was going to leave the Sunday school, as she had made up her mind to seek religion. When remonstrated with, and told that the Sunday school of all others was just the place to seek religion, she replied, that "when Betty and Mary and Nancy got religion they left the Sunday school, and she must."

And she did—and went for weeks giving up every pursuit, with bowed head and serious heart, apparently an honest seeker, but without success, when she finally came back, resumed her place in the Sunday school, told of her fruitless search, said she had given it up, but intended to "set in" again next year, when I suppose the same thing will be repeated, unless meanwhile, the good Spirit shall enlighten her darkened understanding. This is not a solitary case. Some left the day school for the same reason. But superstition is fleeing away. The colored people are coming slowly but surely to the truth, and learning the true relation between faith and works, profession and practice.

Our chapel accommodations are attractive and pleasant. But as no house is large enough for two families, so no school building is *exactly* suited to a church. We need a *new church building*.

"Who'll be the next to follow Jesus ;
Who'll be the next His cross to bear"
by laying down a solid one thousand,
to lay deep the *material* foundations of
a model colored church in Savannah.

Negative injustice, at least would be done the white clergy of the city—the Mayor and Common Council—the police—the Press—the substantial citizens generally if this report should close with no mention of their gradually growing kindly feeling toward the colored people and the Beach Institute in particular.

NORTH CAROLINA.

Woodbridge.

The author of the letter below gives a hopeful picture of progress in a region of much poverty and ignorance.

THE SCHOOL.

In respect to the term just closed, I would say, that it has been on the whole quite satisfactory. We commenced with eight pupils, all barefooted and mostly ragged, with only three books between them all, and those out of date and worn out. The increase has been quite gratifying, seventy-six pupils, in all, having been under instruction. The improvement has, with few exceptions, been good, and in many instances, quite marked. We have labored under many disadvantages, especially the lack of books. As to clothing—through the donations from the North, and the Hampton goods, the people have generally been comfortably clad—I think much better than usual. In addition to the amount actually learned, there has been a better feeling aroused, as to the necessity and importance of education, and a much truer judgment formed as to the time and labor required to obtain it. I think there is a good foundation laid for the years to come, and they are full of promise.

As to the farming, the "settlers" are doing nicely, according to their means. This part of the work is, this year, very encouraging.

RELIGIOUS WORK.

As to the religious work—though there have been no conversions, and there is no special interest, yet I am sure the plain and steady application of gospel truth is producing its legitimate effect.

Yours truly,

EDW'D BULL.

The gratuitous distribution of medicines from the city dispensary—the decent burial of the dead poor at the public expense—the apparently cheerful recognition of the Institute as among the benevolent institutions of the city by granting us "Free water" for which we had been paying thirty dollars a year—the uniformly civil and kind treatment of the teachers and all connected with the Mission Home, in their churches, and on the public streets, are pleasing illustrations.

The world moves. The heaven is working. Place good men and true at the "kneading troughs" and adopting the sentiment of our worthy Bro. Smith in the last Missionary, "*keep them there*"—convince the thoughtful men of the South, by stability, by earnestness, by patience, by forbearance, by gentleness, by *long* suffering, if need be, that our designs are not carnal or hostile to their interests, *that we mean simply that the blacks shall have a fair show in the struggle for a higher development and civilization*, and their hearty coöperation is assured, and not a great way off.

The great work of the A. M. A. in the South still demands ardent and unfaltering interest and effort, not only from those actually engaged in it, but from all who care for it everywhere.

So vast is the undertaking that it seems but just begun. Thousands are yet in the depths of ignorance. There is a necessity for a new standard of giving and doing. Larger supplies of money are needed, and of everything that can aid in any way.

Nearly all who last year labored together in the Beach Institute are gladly hoping to return to the work and the Home in beautiful Savannah, "Forest City of the South." God bless all who dwell there of whatever color or class; God bless our friends there, and our foes, if such there be.

August 28^h, 1872.

KENTUCKY.

An Obituary—A Reminiscence—Old
Anti-Slavery Churches in Ken-
tucky, not Dead—but needing
Pastors.

The heading of the letter below, and the name of Bro. Fee, will recall the old time anti-slavery days to many of our friends. They will read with interest, the tribute of Bro. Fee to one of the noble women who helped him in those trying times, and they will be glad to know that those old abolition churches in Kentucky are not dead. Neither these churches nor the old abolitionists of the North are spared for nothing. The Christian enlightenment of the Freedmen is as important as the emancipation of the slaves. Old friends, our work is not done! Who will help these churches with funds? Who will go there as pastor?

BETHESDA CHURCH, }
BRACKEN Co., Ky. August 16, 1872. }

Many of your readers will remember that at this place a Christian church was organized 22 years since.

AN OBITUARY.

When the call was made for persons to confess a Saviour of impartial love, ELIZABETH HAMILTON, my mother-in-law, was the first person to come forward and enter into covenant to be the Lord's. She entered at once upon a prayerful, cheerful, Christian life; and, amid the many dark hours of trial and persecution that followed she remained faithful and steadfast. On the first day of June last she was, by hemorrhage of the brain, called suddenly from works to reward. Her native intellect, strong will, great energy of character, crowned with a Christian life, gave to her many personal friends, and power to do good for the church and in the Kingdom of Christ.

Two weeks ago last Sabbath I was called here to preach a funeral discourse having reference to her death. The congregation was invited to seats in the grove near by, where were gathered three times as many people as could have been seated in the church house. The occasion was one of solemnity, profound respect, and marked interest; in-

dicating a great change in public sentiment, and that change for good.

CHURCH WITHOUT A PASTOR.

Though the church here has been without a pastor for 12 years yet they keep up their sabbath school and prayer meetings. Every day the moral and social power of this church is increasing. The events of the last two years have served as a demonstration to the people of the wisdom and righteousness of the position which the church took on the subject of slavery and caste, twenty-two years ago. During the last eighteen months, Bro. Emerick, from Ohio, has made to this people monthly visits and done good. But they need a pastor—one who could reside with them and occupy the many inviting places around.

ANOTHER PASTOR NEEDED.

The church at Glenville, on Cabin Creek, Lewis Co., where I labored 18 years ago, has not had regular preaching for 12 years—not since Bro. Davis was driven from there. Their church house is so injured as not to be fit for use. This would soon be repaired if the people had assurance that they could have a pastor.

OPENINGS FOR ORGANIZING CHURCHES.

In many places, I might say all over that county, congregations might be gathered, and churches organized, on a union basis—Christian character or manifested faith in Jesus Christ as the Saviour from sin. None, as I suppose, can trust in Him with all the heart, as the Saviour from sin, without recognizing him as divine.

I believe the patrons of the American Missionary Association would say "let not these churches go down, but give to them all the aid they need for a successful effort, and a demonstration of what God will do for those who commit themselves to Him in righteousness."

JOHN G. FEE.

ALABAMA.

MARION, July 13, 1872.

Last Sabbath was a day of rejoicing. Ten adults were added to our church.

One had been a bar-tender and only a few weeks since had drank, in a few days, thirty dollars worth of whisky simply because he could collect his pay in no other way. The whole church had made him a special subject of prayer, but had almost given him up.

Another was the last unconverted member of a very promising family, and was a few weeks since pointed out to me as "*the one who would make the best minister if he was only converted.*" He intends to enter the theological class in the fall.

All who came from other churches in town spoke of their unabated good will toward those churches. I have not heard of an unkind word concerning them from any of the churches they have left. Our people have been so fearful of proselyting that one of our members had never asked her husband, and another had never asked his wife to join us.

We have but fairly begun to work up our field for Bible meetings and Sunday Schools, and yet we already have work for all.

H. E. BROWN.

TEXAS.

GOLIAD, July 30, 1872.

We organized a Congregational Church in Goliad, Texas, July 21st, of sixteen members, all heads of families—eight by profession, and eight by letter and examination. The next Sabbath six others joined, five by profession and one by letter. Others are expected to join soon. We have had one of the most precious meetings I ever attended, characterized by deep conviction of sin, a clear and joyful conversion, and consecration of every power and faculty of the mind to the good cause, and we think the work is still going on in many

hearts. The house was still and great solemnity rested upon the people. Nothing occurred in our meetings or after they were closed, of that wild and boisterous character so common among the people.

Bro. Peebles came to my help, July 5th, and did most signal service with the children and adults. By his gentle and loving spirit he won the hearts of all my people. Bro. Rowe was detained by sickness till the 13th inst., since then he has done most of the preaching, and God owned and blessed his labors greatly. Our meeting closed last Sabbath, July 26th.

The Methodists are to commence a camp meeting to-morrow, and Bro. Rowe is staying to attend it.

It is the opinion of us all, that the interest of the Goliad field is sufficient for the entire time of one man. There are two out stations about ten miles off that should have preaching and a Sabbath School. I baptised five from one of these and two from the other, and if I could be with them I believe others would come soon.

THE CHINESE.*[From the Advance.]***CHRISTIAN WORK AMONG THE CHINESE—
THE ENTRANCE OF THE WEDGE.**

BY REV. I. E. DWINNELL, D. D.

We in California need not go to distant lands nor to historical ages to witness the approaches of Christianity against a huge heathenism, and the beginnings of its overthrow. The dark, compact, massive, hoary paganism of China juts over, like a bold promontory, upon the sunny land of California. We see the cues, ceremonies, processions, priests, josh-houses, hear the snappings, sputterings, drummings and pipings. The superstitions of three thousand years, and three hundred million people, and the pride of the Chinese Empire are back of the promontory. And here is Christianity advancing to meet it and beginning to penetrate it in the per-

son of a few representatives, in themselves feeble and no match for such an undertaking, but with a divine commission and helped by divine energy, bringing the improved methods and facilities of the nineteenth century. It is the beginning of a great conflict at our doors, between two civilizations, two kingdoms, two destinies. Two systems are struggling for the Chinese Empire—before our face, each desirous of having the handling of its fortunes and its souls. The conflict is not yet carried on on a large scale, but the moral principles involved are none the less grand on that account. The heathenism of China is back of the Chinese here, the Christianity of Christendom back of its representatives; and the greatness of a moral issue is in the greatness of the principles involved. The result here will be inseparably connected with the result in China. True, Christianity is approaching the heathenism of China at many points, and vigorously within its own territory, but its approaches here lie in the same line morally as its approaches elsewhere, penetrate the same mass of heathenism, and unite with them for its speedier overthrow.

The movement here to which I refer is in connection with the schools for the Chinese. Other kinds of effort in their behalf are made, as in Christian families, by preaching and colportage; and they are not without success. But Christian schools, in which English is taught, and is made the medium of instruction, are the main reliance. My observations have been more minute and extended in connection with the one sustained by the American Missionary Association and taught by Miss M. J. Sherman, in this city; and not supposing that this is superior to the others or essentially different, but a fair sample, I shall use it to illustrate the way in which Christianity is penetrating the heathenism of China in this land of the West. This school from the start, has made its Christian aim prominent. It did not approach the Chinese with a light in a dark lantern, to raise the slide a little as they became unsuspecting and would bear it. The slides were all raised

honestly at the beginning, and what light from it could penetrate their understanding shone in. It began with the proclamation, "There is no other god but the one living and true God; and Jesus Christ, his Son, is the Saviour of men, and the Bible his word." It taught Christianity; it did not assail paganism. It let out the light; the pupils made the applications, and quicker than you would think, they see where it hit. The school, therefore, has never lost anything in influence or moral power by shifting its ground or being misunderstood. It came up in front of the Chinamen as a Christian power, offering to teach them English, and asking to introduce them to Jesus.

In this way it has been a moral magnet, attracting some, having no hold on others. The same strange attractions and repulsions have been witnessed around it, as when Christianity in any test form has been put down into other communities. Some are drawn to it, others keep aloof. Christ in the presence of Chinamen, as among the Jews of old, and everywhere else, is a divider.

Enough pupils, however, have been drawn into the school on this high moral plane to occupy the teacher and enable her to go forward with her work without subtraction of moral earnestness or power. And the influence that has gone out has very likely reached a thousand Chinamen, put them to thinking, and compelled them to come into some personal relation or feeling towards the new moral power that sues for their allegiance. It is the small end of the wedge entering the Chinese empire, making little perceptible advance, but, like other wedge-like moral powers, arresting the attention of multitudes and arraying them according to their secret sympathies towards it.

It has been interesting to watch the action of the school on the dark mass. It was, and is, to human view as unpretending and insignificant as a shepherd's tent in front of a frowning fort. Yet you can see that those in the fort are thinking and speaking about it, and every now and then one quietly leaves the fort, comes down and enters it. Some take alarm

after one or two visits, go away, and do not return; others continue to come for weeks, and then mysteriously stop, and others fill their places. So they come and go. The daily average on week days for the last two months has been a fraction over seventeen; but a large number at one time and another have been drawn under the new teachings. The tent has begun the mastery of the fort. Already its teachings have been openly proclaimed within the enclosures by returned pupils, showing that it has an aggressive influence inside.

But let us go into the school ourselves, not for the purpose of witnessing the exercises, hearing Chinamen read English and seeing them write and cipher, or hearing them repeat verses of Scripture, or sing "Jesus loves me," but to mark the moral results. The exercises are rudimentary enough and of little interest as literary performances, and they may be passed by for the conflict of kingdoms.

This is apparent in the week-day school, in which Miss Sherman is sole teacher, though the educational and secular element is more prominent there; but it is especially marked in the Sunday school, which is considerably larger than the day school. In this, religion is brought into the foreground. Other teachers assist; and many more, of benevolent disposition, desiring to do good, may find an open door into paganism at hand, if they are disposed, without longer folding their arms and sighing for heroic opportunities at a distance. The exercises continue an hour and a half before the evening service. Each teacher has one or more Chinamen. Besides this, there are public exercises, singing, praying and recitations. Some of the Chinamen have surprised us by singing very sweetly, repeating twenty or thirty verses of Scripture, or reciting the Apostle's Creed. Their selections of Scripture are always of the most precious portions, and there is something deeply touching in hearing them proclaim the Christian faith in the simple words of the Apostle's Creed, which so many Christians of different nations and races have adopt-

ed from the second or third century down to the present.

The Christianity put into this school—the day school and the Sunday school—develops three classes, the *curious*, *resisters*, and those *led by the Spirit*. The first class like to know about our religion. They have no questionings about their own, and are not afraid to look into another. They do not long remain in this condition, however, but soon sink into indifference or pass on into one of the other classes. They occupy about the same position, morally, as the indifferent in our Christian congregations, who are always curious when anything new comes along.

The resisters look deeper. They feel the presence of an influence opposed to their belief and practice. They see that two irreconcilable systems, each claiming their devotion, are in issue; and they feel that the foundations beneath their own—the religion of their fathers, of revered ancestors for many generations, of great historical names—are threatened, and they brace themselves to resist the unwelcome drift. You can see their uneasiness, at times, when struggling to hold to China and afraid of the victory of Christ. One day, after there had been idolatrous rites by his countrymen in the streets, the teacher asked one of this class, "Do you believe in such things?" He replied, "I believe some—not much." Two kingdoms are balancing in their minds, and the will holds the balance down on the China side.

But there is a third class who seem to be led by the Spirit from the first. They are eager to know the truth, and welcome it without betraying opposition. They pass, with significant facility, from truth to truth, knowledge to knowledge, faith to faith. They pass into a new world without showing regret that they are leaving the old one. The joy they have at finding the one true God, and Jesus Christ his Son the Saviour, and in exploring the field of revelation opened in sacred scripture, makes them indifferent to the fact that they are leaving their countrymen, and that the superstitions of ages, which bound them to them, are fall-

ing off behind. They step into the religion of foreigners with childlike simplicity and confidence. If they have doubtings or tremblings, you do not know them. So easily and triumphantly the Spirit leads them out of one kingdom into another! There is a revolution; two systems, religious, have met, and the one of birth, education, and all earthly ties, is put down, and that of strangers adopted; and yet there is no sound of battle, no carnage, no groans, only songs of praise and prayers of thanksgiving. One of the pupils, who was a member of my family, went along on this high road, and never expressed a regret at the well understood sacrifice of old associations and old ties. As soon as he understood the truth, he seemed to welcome it, and its consequences. He had a wonderful love for it. Invited out to spend the day at the Chinese New Year, he and his friend spent the spare time reading the Bible. There seemed to be an intelligence back of his human intelligence helping him up to the divine meanings; and his eye beamed and his face shone as they came to him. He rejoiced all along the highway, as he passed out of the one kingdom into the other.

The school, though it has been a year and a half in operation, has but just begun its work. Religious impressions have been made on many, and several have become Christians. Much remains, however, to be done to give these last symmetry and maturity of character. They bring with them, of course, their national characteristics, and it takes time for grace to mould all these after the Christian pattern. But the beginning is hopeful. It shows that the wedge is entering the Chinese empire.

What I have said relates to the men. But even Chinese women are feeling the influence. Miss Sherman has access to some of these, and is teaching four or five daily.

Wait and labor on, ye Christian teachers, missionaries, colporteurs, helpers, acting on the Flowery Kingdom, whether from without or within, and in due time the entering power, which now seems so insignificant, and which you watch so tenderly, will penetrate all that land and

occupy it. The teacher, the missionary, will draw after him, in logical and vital sequence, the Bible, the church, the Christian community, Christian literature, laws, civilization, the kingdom of Christ; and as these enter, the old superstitions and evils of heathenism will be pushed back, thrown off, and forgotten.

Sacramento, Cal.

THE INDIANS.

The following facts are taken from the report of THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS, dated August 26, 1872; they relate to the condition of the Indians of the Superintendency;

The *Kickapoos*, numbering 294, are steadily improving. A boarding school was opened on their reservation near the close of last year. Forty children were at once provided for in the institution. The average attendance of the school has been about 26. The girls assist in culinary affairs, in washing, ironing, milking, do most of their own chamber and dining-room work, sweep their sitting-room, &c. Some are also employed a portion of their time on needle-work, which they do with ease and alacrity. The boys assist in planting, hoeing, cutting wood, drawing water, &c. Care is taken to teach the children that labor is honorable and profitable; and it is thought the boys do not treat the girls as their inferiors.

A Scripture school has been regularly held on First-days, with an average attendance of about 28; whole number who have attended, 48. It is opened by reading a portion of Scripture with a devotional pause, after which, about half an hour is occupied in singing a hymn, in black-board exercises, and by questions on Scripture, answered in concert.

Parents are encouraged to have their children at the school on the first day of the week. The latter are allowed to take out-door exercise on this day, but are admonished to keep more quiet than on other days. Efforts have been made to teach them that Jesus Christ died to redeem us, that He is the only Saviour and only Mediator between God and man, and that His Spirit must be allowed to rule and reign in our hearts to make us happy here and hereafter.

The *Kansas* or *Kaw* tribe number 593. There has been some improvement in the direction of self-support, as indicated by a greater area of cultivated land,

and an increased demand for seeds and agricultural implements. Their fields vary from half an acre to twenty-five acres, and their crops are uncommonly good.

The boarding school has been in continuous operation. The average attendance for the last quarter was 37. The whole enrollment is 44, of whom 33 are boys. The daily religious instruction of the children receives especial care. A portion of Scripture is read and explained to them every evening, after which a season of devotion is observed, in which the voice of prayer and praise is often heard. The minds of the children are stored with hymns, which they love to sing. The agent writes, "We rejoice in believing that there are many praying children in the school." The boys receive practical instruction in farm labor, and the girls in the duties of housekeeping.

The *Great* and *Little Osages*, number 3,956. The intrusion of white settlers upon their reservation has been a source of much annoyance and irritation to the Indians. Under orders from the President, these settlers have been removed.

The *Quapaw* Special Agency includes 1,069 Indians. Senecas, Wyandottes, Eastern Shawnees, Ottawas, Quapaws and Confederate Peorias, Kaskaskias, &c. They are mostly in an improving condition, and have slightly increased in numbers during the past year. A boarding school has recently been opened on the Wyandotte reservation for that tribe, and the Senecas and Eastern Shawnees; and buildings for another are nearly ready on the Quapaw reservation. The Peorias have had a successful day school, with an average attendance of 20. Of these 18 can read and write, and 14 are studying arithmetic. A First-day school has been in operation among this tribe for the last three months, with increasing numbers and interest. There are 40 names on its roll. The superintendent, Denison Abner, is a Peoria Indian.

The Ottawa school and orphanage has been regularly continued. In addition to the pupils that board at their homes, an average of 25 orphans, some of whom belonged to neighboring tribes, have been boarded, clothed, and instructed at this institution. The First day school and the religious meetings have been largely attended both by children and adults, and the good fruits of religious labor are very apparent.

It is interesting to observe the general improvement of nearly all the Indians of the Quapaw Special Agency.

The constantly increasing breadth of their cultivated lands, their strong fences and comfortable houses, their increasing herds of cattle and hogs, and a growing desire for the education of their children, and most of all, their deepening religious interest, which is gradually lifting them from superstition and vice to the light and practice of Christianity, are encouraging signs of the dawning of a better day.

The 300 Delawares who were living on the lands of the Peorias, have returned, by instruction of the Government to the Cherokee country. We opened two schools amongst them last winter.

The *Sacs* and *Foxes* number about 425. A school numbering 14 has been in operation for several months. These children also attend a school for Scriptural instruction, and a meeting for Divine worship at the agency on First-days. The mortality among the Sacs and Foxes during the past year, is estimated at about one-tenth their whole number. The crops at this agency are good.

The Absentee Shawnees are attached to this agency, and are doing well. They have good crops, and their herds, which were destroyed in the war, are now increasing.

A school was opened for them last spring. It is well attended, but the children are much in need of clothing. A meeting is held on First-days, in which portions of Scripture are read, and religious instruction is imparted. There are about 700 of this fragment of the tribe, and by a late act of Congress they have had lands secured to them during occupancy.

The *Cheyennes* and *Arapahoes*, numbering 3,550, have continued to maintain a peaceable and friendly attitude. Very strong efforts have been made by the Kiowas to induce them to join in depredations the present summer, but without success. On the contrary, when, on one occasion, the Kiowas stampeded 125 mules and horses from the military, the Cheyennes demanded of them one-fourth of the plunder, because the act was committed on their reservation. The Kiowas complied with the demand, and the Cheyennes voluntarily returned the animals to the officers in command at the nearest military post.

The affiliated bands of the *Wichita* Agency, numbering 1,216, have made

some progress during the year past. Two schools have been in operation amongst them, and religious meetings and Scripture schools are held for their especial benefit. Their crops the present season are very good.

The *Kiowas*, *Comanches* and *Apaches*, number about 6000. The school has been well managed, with an average attendance of a little over 30, but the most of the children are from the affiliated bands of the Wichita Agency. They are obedient and docile, and have occupied a part of their time, when out of school, in various forms of industrial labor. Especial care has been taken to impress them with the evils of intemperance, and each one of them has signed a pledge of total abstinence from all intoxicating liquors, and from the use of tobacco.

The Kiowas have as usual given much trouble this summer. The most of their depredations have been committed upon the military; they have succeeded, in various instances, in stampeding horses, mules, and cattle from encampments of soldiers, and from the vicinity of military posts. Several other robberies and some murders have also been attributed to them, probably with good reason.

At the General Council of the different tribes of the Indian Territory, held at Okmulgee, in Sixth month last, a delegation was appointed of Cherokees, Choctaws, Creeks, Seminoles, Wichitas, and others, to meet the Kiowas and Comanches in friendly council on the 22d of Seventh month, at the Wichita Agency.

The Council was held, and was attended by a large delegation of the Kiowas and Comanches. An earnest effort was made to induce them to forsake their nomadic and predatory life, but apparently with little or no success.

Among the subjects which claim the serious attention of the friends of the Indian and one which is a source of much uncertainty, solicitude and discouragement to the Indians themselves, is the apprehension that the Government may be induced to disregard its reiterated pledges to the present occupants of the Indian Territory, of perpetual and undisturbed possession of their lands. The President has manifested a decided disposition to protect the Indians against intruders, and faithfully carry out his own declared policy of peaceful influences; and we have felt it incumbent on us to endeavor to sup-

port him in the discharge of this official duty.

We believe that an increasing disposition is manifest amongst agents and teachers that those under their care may be brought to a saving knowledge of our Lord Jesus Christ, and comforting evidences are already manifest that labor in this direction is not in vain.

The roving habits of some of the tribes render any efforts for their religious, literary, and industrial improvement very inoperative. The practicability of the employment of missionaries or teachers who would be willing to make their homes with these tribes, and follow them in their wanderings, has engaged serious attention. Such a service is a peculiarly delicate and responsible one, requiring a rare combination of qualifications. Especially must it be preceded and accompanied not only by a clear sense of the call of the Lord to enter into His vineyard and work, but by the pointing of the Divine finger to this particular field. All whose minds are turned in this direction are desired to lay the matter prayerfully before the Lord, in readiness to accept His will, and the sanction, sympathy, and aid of the church at home are bespoken.

In reviewing the work of the past three years, abundant reason is found for thankfulness to God, that He has been pleased to set His seal of approval upon it. While a large portion still fail to appreciate and enjoy even the outward benefits of civilized life, and few possess the joys of the Christian's faith, mountains of difficulty have been overcome, and paths have been smoothed for successful work in the near future; some souls it is believed have been saved, to the glory of God, and the joy of the angels in Heaven. The threatenings of serious war on the frontier have again and again been averted. The just policy inaugurated by President Grant, of peaceful and humane treatment of the untutored red man, from whom the white citizen has wrested his lands, and the only means of livelihood which accords with his tastes and prejudices, stands justified after three years' trial, and approved by the best sentiment of our country, and Friends are exhorted to continue to give their united and cordial support to the Government in its efforts to promote peace, to do justice, and to remove from the fame of the nation a dark and long standing stain.

American Missionary.

NEW YORK, OCTOBER, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in RACINE, Wis., commencing on Wednesday Oct. 30th, at 3 o'clock P. M. The sermon will be preached by Rev. EDWARD P. GOODWIN, D. D., of Chicago, Ill.

Gen. O. O. Howard, Rev. E. P. Smith, Rev. Wm. Alvin Bartlett, of Chicago, Rev. C. M. Terry, of St. Paul, Minn., and Hon. J. V. Farwell, of Chicago, who are all familiar, by recent examination, with the work among the FREEDMEN, INDIANS, or CHINESE, have been invited, and are expected, to address the meeting.

Churches contributing to the funds of the Association are specially invited to be present by pastor and delegate. Hospitalities will be extended on application by letter to REV. T. P. SAWIN, JR., Racine, Wis.

An amendment is proposed to the VIth Article of the Constitution by which the Corresponding Secretaries shall be made *advisory* members of the Executive Committee.

OPENING OF SCHOOLS.

Some of our schools are opening early in the season, and under most gratifying auspices. The first article in the "Missionary" is a letter from Atlanta, brief in words, but speaking volumes for the enthusiasm of the people for knowledge, and for their appreciation of the Storrs' school. Such Chris-

tian schools together with intelligent churches are the hope of the Freedmen and of the South.

CLIMBING UPWARD.

With what a feeling of intense interest must Hooker's soldiers have been watched as they climbed the rugged side of Lookout Mountain to command assured victory at the top!

There are as brave young hearts all over the South who are now climbing as rugged a mountain, for as worthy a purpose. The Lookout victory for them will be education and religion. Read the sketch of the "Two Boys FOR ATLANTA," in another column. Who will give them a kindly cheer and a helping hand?

CHINESE IN AMERICA.

How extensive will be the immigration of the Chinese to America is an unsolved problem. It is not a problem at all as to what shall be done with them, if they come; they must be welcomed and Christianized. It is a matter of deep interest to watch the progress of this Christianization. A very readable and reliable article on this subject is copied from the *Advance* into this number of the "Missionary," to which we invite attention.

THE INDIANS.

Gen. Grant deserves the credit of originating the present humane policy of the Government toward the Indians, but to the Quakers, belong the distinction of having been first selected by him as pioneers in the practical working of the policy. They were selected doubtless because of their well known character for peacefulness, honesty and quiet good sense. They are now accompanied in this great and good work by other denominations of Christians perhaps equally useful, but we invite attention to the full account which we give elsewhere,

of the successful labors of our Quaker friends. Any impartial reader, we must think, will be impressed with the good results which must flow from such Christian efforts. The reclaiming of the wild Indian tribes is not an achievement quickly or easily accomplished, but it is one that ought to be thoroughly and persistently attempted. What if there are occasional outbreaks of the old Indian hate? Can we expect less, as all the causes of these evils are by no means removed? The Anglo-Saxons were not civilized and christianized in a day! Give the Indian as full a trial with the policy of honest dealing and Christian culture as he has had with fraud, rascality and retaliation before we can condemn him as hopelessly savage.

AN ELEMENT OF SOUTHERN PROSPERITY.

We rejoice in every indication of prosperity in the South, and hence we take pleasure in laying before our readers some facts in regard to the vast and valuable deposits of *phosphate of lime* discovered in South Carolina at a comparatively recent period. These items, in another column, under the heading "THE SOUTH CAROLINA PHOSPHATES," are gleaned from a letter of a correspondent of the *Nation*. We think the writer states a little too strongly the advantages already derived from the working of these deposits, but the impulse they will ultimately give to agriculture and trade must be immense. The extracts we furnish will be found interesting in their scientific aspects as well as their commercial bearings.

NEGRO VOTERS.

This nation witnesses the strange spectacle of both political parties striving for the negro vote. A presidential contest may be decided by the colored people!

Let no one suppose that this ends the Freedman's difficulties or insures his

elevation. True the appeal to his reason compels his thought and is so far forth an educator. But he is now only passing through one of the transient phases of his changing condition. Not long since, in many localities, he was kept from the polls by KuKlux threatenings or violence. Such a mass of voters, isolated by color and caste-prejudice, now intimidated by violence and anon flattered for their vote, while they are still kept in ignorance, is but a foot-ball for the mob, or a tool for the demagogue. If this is all America can do for the Freedman, the ballot is a poor boon to him and a source of danger to the nation. Can we not see in these very facts a strong argument for the education and religious culture of the negro? These alone can fit him for his position and duties.

DONATIONS OF S. S. PAPERS.

We wrote to several publishing societies for S. S. Papers, and received *at once* from offices of "Child at Home" and "Well Spring," very liberal supplies of back numbers. The "Well Spring" especially has been very benevolent—has sent two large cases, and now writes that another is on the way, with papers arranged in packages of the right size, to send out to the schools. These papers are very acceptable just at this time, as the call for them from the South has been quite urgent.

LIBERAL GIVING—GOOD ORGANS.

The Smith American Organ Company of Boston, with characteristic liberality, has contributed the present year six of its one hundred and fifty dollar organs, to the Association for its Southern work, and has also made a contribution of fifty per cent. on all which were purchased. As this contribution does not appear in our regular published receipts we take this method of expressing our grateful appreciation of the continued and

generous liberality of the Messrs. Smith.

We hear only words of praise from all places where the American organs are used. The test of several years in the Southern climate, which is much more trying than the Northern, has given us the greatest confidence in these instruments, and we cheerfully recommend them to those who are desirous of purchasing a good cabinet organ.

THE N. Y. WITNESS.

John Dougall is a brave man, and the "Witness" is a success. When the Christian "Daily" was first announced many feared and few hoped; but the paper not only "still lives," but is expanding its circulation, and is accompanied by the Weekly Witness. See the full advertisement in another column.

THE WORK OF THE METH. EPIS. CHURCH, FOR THE FREEDMEN.

In a recent editorial we referred to the erroneous impression at the North that large sums were contributed from many sources for the education of the Freedmen. We gave the figures of several religious denominations, saying how ever that we could not state the precise amount given by the Meth. Episcopal Church. We have since been favored with the "Fifth Annual Report of the Freedmen's Aid Society, of the M. E. Church," sent to us by Rev. Dr. Rust, its Corresponding Secretary. This Report, as we understand it, exhibits only the *educational* work of that Church among the Freedmen, including however the Theological schools.

We rejoice in the good work our Methodist brethren are doing in the South as shown in this Report, and our inspection of some of their higher institutions, enables us fully to confirm what it says of their excellence, but the amount contributed by this large and wealthy body of Christians for the edu-

cation of the Freedmen is not large. The total sum for *fifteen* months is \$51,568, 48. Of this however \$9,000 are reported as "contributed to the support of schools by freedmen," leaving for the year only \$34,053,68, as the contribution of the North. We give these figures in no spirit of detraction, but simply that the North may have its opinions corrected as to the sums really given to the Freedmen, and be stimulated thereby to do more; a purpose in which Dr. Rust and all others who know the real wants of these people will heartily join us.

We append the following statistics of the work of this society:

SCHOOLS AND TEACHERS.

Teachers employed.....	75
Pupils in day schools.....	6,500
Pupils in Sunday schools.....	5,000
Common schools.....	20
Normal schools and colleges.....	11
Theological seminaries.....	3
Orphan asylum.....	1

DISTRIBUTION OF SCHOOLS.

	SCHOOLS.	TEACHERS
Tennessee.....	8	17
Georgia.....	11	22
South Carolina.....	3	8
Louisiana.....	3	8
Mississippi.....	3	7
Kentucky.....	1	1
Virginia.....	3	6
Alabama.....	3	6
Total.....	35.	75.

MISCELLANEOUS.

MENDI MISSION.

Rev. Geo. P. Claflin, who arrived in this country the last of July, hopes soon to return to this mission, and is very anxious, as are also the officers of the Association; that he may be able to take back a re-inforcement with him. Appealing to the officers and friends of the Association, he says:

The Mendi Mission still exists, and though its laborers are fewer than formerly and its fame less; yet its influence in Africa is felt, and its fruits are constantly increasing.

Its missionaries are everywhere welcomed and protected. No heathen rite, or hostile force, debars their progress; but they are invited to come and possess the land, with assurance of safety from the reigning chiefs.

Combining with mental and spiritual instruction some education in manual labor, the mission commends itself to the natives, and at the same time opens a field for intelligent Christian laymen to labor for the evangelization of Africa.

I write to solicit, in the name of Christ, helpers in this work. Men are wanted to preach the Gospel to the multitudes of heathen there existing; to prepare books in their native language; to direct mechanical labors; to converse with tens of thousands of natives upon the great redemption through Christ and lead them to Him.

Christian women are wanted to teach the children and youth, as they may be gathered into school, and to labor especially among the female population.

In Africa, as among all polygamous nations, girls are often betrothed at a very early age, and are suspiciously watched over in favor of their future husbands. Jealousy exists toward any unusual associations between the sexes; hence social intercourse between them is, for the most part limited to those of their own family relation.

This debars the male missionary from reaching the females as a teacher. But the way is open to female missionaries to exercise a happy influence as teachers, Bible readers and friendly advisers, to the women of Western Africa. They are needed at every station, and in view of the barriers in the way of the other sex, they seem especially called to co-operate in this important work. The devoted laborer may perhaps fail to reap the immediate fruits other fields might yield, yet the seed will not be sown in vain; Christ will be honored, and, in his own time, glorious results will appear.

Brethren and Sisters in Christ, who of

you will engage in this work? Ponder well, that you mistake not the Spirit's call.

Yours truly,

GEO. P. CLAFLIN,

UPTON, MASS., August 21, 1872.

HEATHEN CUSTOMS COMING NEAR

Heathenism is not shut up in distant lands. It comes to Christian England and to America. The *N. Y. Evangelist*, tells this sad story:

Moses Spinemann, a very wealthy merchant, during his many mercantile expeditions, visited Malabar. Here he fell in love with a native woman, and married her in the presence of the British Consul. At the end of six months after the marriage he took his wife to England, and into his home at Brighton. The young wife clung to all the customs of her native land, and refused most persistently to be converted to the English Church. She had a kind of temple built on her husband's estate in the country, and went into it every day to offer up her devotions according to the rites of her own faith. At length her husband died. The widow appeared to suffer the most intense agony of soul. She looked upon the corpse, and threw herself upon the lifeless form of her husband with a terrible frenzy of despair. She wrenched out her hair, tore her clothes, and disfigured her beautiful features with her nails. On the evening after the funeral of her husband she disappeared. After three days unsuccessful search for her, her servants bethought themselves of looking in her temple, and had a presentiment that something terrible had happened to her. They did not find the woman, but they found a heap of ashes still smoking, and the smell of burned flesh. She had evidently built her funeral pyre, and immolated herself thereon. Upon searching among the ashes they found portions of human remains, which, together with the peculiar odor emitted, satisfied them of the fate of the poor widow.

Rev. Dr. Ormiston, of New York, visited a Chinese temple in California, and in the *Sunday School Times*, thus describes the worship:

While we were standing there, a worshiper came in, carrying in his hand some brown and grey paper, representing gold, silver and copper money, a rose-colored paper parcel containing a number of small slips of sandal

wood, and two ornamental tallow tapers. He walked forward, took his place on a mat spread before the throne on which the idol sat, bowed low three times, lighted his tapers, and stuck them into a kind of candelabra, formed of a vase filled with sand. Next he ignited the bunch of sandal wood, stepped back and waved the burning torch three times before the throne, then placed a part of them in the same place as the candles, and retired to the door, where he again bowed three times to the heavens above, and to the earth beneath, and left the remainder of the burning sticks in an urn at the door. Returning to the mat, he stood and bowed repeatedly; then knelt, first on one knee, and then on both, and with his head nearly touching the floor, commenced to pray with great apparent earnestness and devotion, frequently repeating his previous gesticulations. Rising from his knees, he took two pieces of wood, which are held to represent the two principles of the Spirit of life. The two pieces are flat on one side, and convex on the other. Placing the two flat sides together, he threw them on the floor, and according as the pieces fell, whether both lay with the same side up or otherwise, did he interpret the answer, to his prayer, as favorable or the reverse. The answer in this instance, seems to have been adverse to the wishes of the suppliant: so he redoubled his prayers with greater earnestness than before, and again and again tried the lot, but still the decision was against him. At the close of his devotions, he took the paper and burnt it, as an offering to his god. We were informed that the material used by the devotee in this act of worship probably cost him ten cents. I purchased a full assortment for a quarter of a dollar.

We went to other larger and more richly adorned Joss houses, where many idols stand: the god of Wealth, the god of the Earth, the god of the Sea, and the goddess of Flowers &c.; some of them more, and some of them less, handsomely or gorgeously decorated.

THE SOUTH CAROLINA PHOSPHATES.

[From the Nation.]

The late Edmund Ruffin, Esq., acting under an appointment by the Governor of South Carolina as agricultural surveyor of the State, made his first report in the year 1843, and in his prefatory remarks announced that, "from a very wide and diversified field of important subjects," he had chosen for investigation what he termed the "Great Carolinian Marl Bed." That rich deposits of what Mr. Ruffin called "marls and marl-stones" formed a portion of the geological structure of the State had been surmised, and some investigation had previously taken place, but only to a limited extent, and no definite action had been taken to utilize any know-

ledge which may have been possessed, or to direct to it the public attention.

His labors since have been supplemented by various chemists and geologists, and it is now a recognized fact that a few feet beneath the surface of the earth commences a bed of marl over 600 feet in depth, and extending for many miles along the coast and through the "low country" of South Carolina. It is of a better quality than the New Jersey marl, and is easily prepared for use either as a cement or as a fertilizer by the application of heat. Many of the analyses of Mr. Ruffin show a percentage of over 90 parts of *carbonate of lime*, as well as from 10 to 12 per cent. of *phosphate of lime*.

But while the time is coming when these inexhaustible resources will be more fully brought forward, they are overshadowed and for the present held in abeyance by the more wonderful developments of what Mr. Ruffin called "marl-stone"—better known, however, at the present day as "phosphate rocks." This phosphate rock is found in the form of a stratum or upper crust overlying the bed of marl, in some places cropping out on the surface, and again falling to a considerable depth. Its chief characteristics are best given by a writer upon the subject in 1868. "The bed," he says, "varies from four to eighteen inches in thickness, sometimes, though rarely, increasing to two or three feet, and in some places thins out to a few scattering nodules on or near the surface. It consists essentially of indurated, irregularly rounded nodules, buried in an adhesive and tenacious blue clay and sand. Sometimes, however, it exists in continuous beds or large lumps, or conglomerates of soft chalk consistency, as if it were originally a soft pasty mass of phosphatic mud that has since become semi-consolidated. Associated with these are a most wonderful assortment of animal remains—among which bones of marine animals are so abundant as to have induced Prof. Agassiz, twenty years ago, to call it the 'Fish bed of the Charleston Basin.' Bones also of land and fresh-water animals, even those of man, and relics of his workmanship, are abundant. These

bones, especially those of now extinct animals, retain in great measure their peculiar cellular structure, but seem in some cases to have materially increased in compactness and weight by a kind of internal 'segregation' or condensation of phosphate of lime, though no trace of animal phosphate of lime has ever been observed in them."

From the foregoing it will have been gathered that the value of these rocks or nodules lies in the high percentage of phosphate of lime which they contain, and the reader may or may not know that phosphate of lime is the basis of all fertilizing manures, and that there is a yearly consumption of this article in the United States of 75,000 tons and in Great Britain of 200,000. When it is also remembered that the article previously brought to market to supply this "basis," commonly known as Peruvian guano, is now being exhausted, that the supply of phosphate rock is practically inexhaustible, that it is a cheaper article and more satisfactory than any other, some idea may be gained of the importance of the discovery.

Intermingled with these nodules, and forming a part of them, are found the bones and teeth of the mastodon, megatherium, dinotherium, elephant, horse, together with the remnants of whales, sharks, seals, and other marine animals. It was of these same relics that Prof. Agassiz wrote in 1858, when he declared that "nothing impressed me so deeply for many years past as the sight of these bones. I consider their careful study in all their relations as of the utmost importance for the progress of our science. How does it happen that horses, sheep, bulls, and hogs, not distinguishable from our domestic species, existed upon this continent together with the deer, the muskrat, the beaver, the hare, the opossum, the tapir, which in our days are peculiar to this continent, and not found in the countries where our domesticated animals originated?"

Whatever may have been the cause of the non-discovery of the commercial value of these deposits, it is certain that up to 1867 the opinion of Prof. Tuomey

that they were "unavailable for agricultural purposes" was universal. But in that year, Dr. N. A. Pratt—during the war in charge of the chemical department of the C. S. Nitre and Mining Bureau, and lately called to a professorship of the University of Virginia—while engaged in the attempt to organize a company for the manufacture of acids and fertilizers in Charleston, came in contact with specimens of this phosphate rock, and was induced to give them a careful analysis. The result was that what had been previously supposed to contain 10, or at the outside 15 per cent. of phosphate of lime, was found actually to hold 60 odd per cent!

Such a percentage of phosphate of lime was more than sufficient to ensure its commercial value, and the new branch of industry thus opened up and brought before the public by Dr. Pratt has fallen little short of being a godsend to the people of South Carolina. Company after company has been formed, some for mining and shipping the rock in its crude state to foreign countries, and others still for its manufacture here at home into excellent fertilizers. Millions of dollars have thus been brought into the State, millions more are being introduced yearly in a constantly increasing ratio, and comparatively worthless has increased to six or seven times its original value, and a means of livelihood has been furnished to thousands. At a time when the supply from South America is being rapidly exhausted, the Carolina phosphate rock finds its way into the market, and is destined, so far as can now be foreseen, to supply the demands of the world. England has not been slow to appreciate the merits of the article; her demand has been greater than that of our own country, and it is constantly increasing. There has thus grown up a direct trade between South Carolina and England, the great difficulty being to find freights for the former sufficient for the ships required to transport the rock. Besides the export of the crude material, large quantities are manufactured in Charleston, and the competition between different companies has very largely reduced the price of fertilizers. The direct gain to the Southern

planter from this reduction, added to the increased ease with which fertilizers may be obtained, will be seen at a glance, and, from a combination of this with other causes, there is a manifest effort upon the part of many planters to reduce the area of cultivation and increase the productive power of the remainder.

At the present time the yearly product of all the companies may be estimated at 100,000 tons. Several hundred square miles are underlain by rock with a minimum yield of 650 tons per acre; nor are they confined to the land. They form a solid bottom to almost every river in the State—the Ashley, Cooper, Edisto, Bull, Coosaw, Stono, and others. The Legislature in 1870 conferred upon certain persons the right to mine the navigable waters of the State—a privilege for which they pay a dollar a ton royalty, and which at present prices amounts to one-sixth or one-seventh of the entire income of the river companies.

ITEMS.

PLEASANT APPRECIATION.—Sixty or seventy Chinamen, who are employed at Belleville, N. J., attend a Sabbath-school established for them by Mr. Gasherie De Witt. As a token of their gratitude to him for the use of his hall, and for the services of himself and family, they recently presented a silk banner to him, on which was inscribed, "China boys accept Jesus."

WHAT A PROSPECT!—It is officially stated that 106,622 people in London receive public alms, and that beyond these at least 400,000 are on the borders of pauperism. While the population of London increases 17 per cent in ten years, its pauperism increases at the rate of 47 per cent.

THE SOUTHERN METHODIST CHURCH.—The recently published statistics for 1871 report that in the 35 Conferences of this church there are 2,858 traveling preachers, 4,898 local preachers, and a membership of 621,138, of whom 7,841 are colored and 4,333 Indians. There are 6,520 Sunday-schools, with 45,417 teachers and 300,523 scholars. The amount of collections for Conference claimants was \$60,032, and for missions \$78,814.

THE SOUTHERN PRESBYTERIAN CHURCH, which occupies thirteen States, and has nearly one thousand ministers and more than fifteen hundred local churches, with ninety thousand members, is not without something of the missionary spirit. Besides \$51,000 for the cause of sustentation and domestic missions, \$22,000 were last year contributed to foreign missions. This year the sum has been doubled. The foreign missions of this body of Presbyterians are located in China, Italy, Brazil, and the Indian Territory.

The first Japanese railroad has just been completed. It is a single track, narrow-gauge road, running from Yeddo, the capital, to Yokohama. It was projected, and has been carried on to completion, by native enterprise; and is the only rail-road in all Asia of which this could be said. The enterprise has been a costly one for the government which has built and owns it, and a long time has been consumed in its construction. However it proves that Japan is the progressive country of Asia. Another road of about the same length is being constructed between Kobe, a seaport town, and Asaca a commercial town not accessible for ships.

So it seems that, notwithstanding our late war, during which 600,000 men were slain or died by disease and wounds, there are more men in the country than women. The exact census returns make the whole population of the Republic 38,558,371, of which 19,493,565 are males, and 19,064,806 females. While in some States, as Massachusetts, the females preponderate, yet in the country at large the men are in a majority of over 400,000.

THE New York Tablet, the Papal organ, gives its readers a lesson from the Protestant divorce statistics. It is a shame that the Papacy has such good ground of complaint against us. Elevating marriage to a sacrament, the Roman Catholic Church has succeeded in preserving the purity of this relation to an extent that Protestants may well envy. We hope the time is not distant when this holy relation will receive the protection of public sentiment and law. The *Tablet* quotes from the Connecticut Registration for 1871, and records 4,882 marriages and 409 divorces, the proportion of one to eleven and nine-tenths. Let us learn an item of wisdom from a corrupt Church.

POETRY.

From the Congregationalist.

THE DAY DAWNETH,

BY ELIZABETH OAKES SMITH.

Up to the mountains of our God,
 Oh! weary pilgrims hie;
 With broken staff, and feet unshod,
 And half despairing cry,
 Ye only mark the uplifted rod—
 Ye only yield the sigh.

Oh faint of heart! lift up your eyes;
 Behold how breaks the day!
 Oh deafened ones! along the skies
 The joyous tabrets play!
 Awake ye feeble souls, arise!
 The Master calls away.

Stoop down, dear Lord! speak very low,
 Lest we amid the noise
 Of maddening sin, and weary woe,
 May hardly dare rejoice;
 May fail Thy dulcet tones to know,
 Nor hear Thy loving voice.

Oh foot-sore pilgrims! heed ye not
 The flinty path ye tread;
 The Master's feet the path have wrought,
 The night dews wet His head;
 Thy sorrowing tears are not forgot,
 For he the like hath shed.

Oh feeble souls! depressed by fear,
 Behold how breaks the light!
 Trust the dear Lord, and ye shall hear
 The songs He gives at night;
 Though hang the dark clouds ever near
 The lining still is bright.

Patchogue, L. I.

THE FAMILY.

WHAT THE BIRD TOLD MARGIE.

A FABLE.

BY MARY MORRISON.

Ho! little Birdie up on the branch,
 what a lazy little thing you are, almost as
 bad as I am. You don't do anything
 but hop about and sing, and enjoy your-
 self; neither do I."

To Margie's surprise, the bird said,
 "You are a dear little bobbin, and I
 like your looks; but if you think I do
 nothing but hop about and sing, you
 don't know much. Is that really all
 you do?"

"That's about all, Mr. Birdie; but
 since you are so smart, tell me what you
 do."

So Mr. Birdie smoothed his feathers

complacently, and went on talking very
 wisely.

"Well, Miss Margie, up in the tree,
 yonder, there are some little birds, and
 I have to work hard to find food enough
 for them to eat. Before the little ones
 came I had to help make our house,
 what you call our nest. You have no
 idea what dangerous work it was to get
 the hair to line it with."

"And what else do you do, now?"

"Well," said Mr. Bird, scratching his
 head, "we keep a family school,—a fly-
 ing school, just a private one for our
 own children, you know. They will
 want to have nests of their own by and
 by."

"Well, sir, and what else?"

"Why, when my birdies are unhappy,
 or get discouraged learning to fly, I sing
 to them, and then they sing, or try to,
 and we have a jolly time again."

"What do you sing so early in the
 morning for?"

"Because God lights up so early, we
 can't keep our eyes shut, and as soon as
 we open them, we want to thank Him
 for taking care of us, and ask Him to
 help us through the day."

"And does He really notice such lit-
 tle creatures as you are; I don't want to
 be disrespectful, but does He really?"

"Yes; not one of us could fall to the
 ground without his notice."

"Do you do anything else, besides
 what you said?"

"O, yes; a little girl was coming home
 from school yesterday, and she was cry-
 ing. I perched on a tree and sang to
 her, until the tears stopped coming, and
 she fairly danced with joy. Did you
 ever stop anybody crying?"

"I guess I've only made them cry,"
 said frank little Margie, "but now I've
 thought of more good you do. You kill
 the worms that would hurt our gardens."

The little bird nodded his head very
 hard.

"I wish you'd tell me some more, and
 sing me a song."

"I can't wait any longer now, little girl; but I'll come to the tree before your window and show you my birdies when they have learned to fly, that is, if you have not a big brother with a gun."

"O, no. Good-by, then, Mr. Birdie; I'm much obliged to you for your lesson, and I mean to try and see if I can't do some good in the world myself."

Moral.—No matter how small you are, little children, you can all do something. Try!—*Child at Home.*

BIRDS.

Some curious statistics about small birds have recently been laid before the House of Commons. The thrush is said to work from 2.30 in the morning until 9.30 in the evening, or nineteen hours. During this time he feeds his young 206 times. Blackbirds work seventeen hours. The male feeds the young 44 times and the female 55 times per day. The industrious titmouse manages to spread 417 meals a day before its voracious offspring. According to one naturalist, their food consists largely of caterpillars. The eight-hour agitation has not yet commenced among the feathered bipeds. •

THE POOR LITTLE CHINESE GIRLS.

Among the Chinese they never count the women. They are not considered worth anything. They do not believe they have souls, and so of course there is no place for them in the heaven to which all the men expect to go. Therefore, hundreds of little girls in China are killed every year, because their fathers are unwilling to bear the expense of bringing them up to womanhood; and their mothers would rather have them die in their infancy than to see them live such wretched lives as theirs, with no happiness here upon earth, and no hope of any life at all hereafter.—*Missionary Visitor.*

I asked a hermit once in Italy how he could venture to live alone in a single cottage, on the top of a mountain, a mile from any habitation. He replied that Providence was his very next-door neighbor.—*Sterne.*

TRUE COURAGE—While at a large dinner party, Vice-President Colfax declined to take wine when it was offered him. One of the gentlemen, who had none of his scruples, exclaimed, "Colfax dare not drink." "You are right, I dare not," was his serious and unanswerable reply.

I think to have known one good old man—one man who, through the chances and mischances of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other, more than many sermons.—*G. W. Curtis.*

Rabia, a devout Arab woman, being asked in her last illness how she endured the extremity of her sufferings, answered "They who look upon God's face do not feel his hand."

The world is exigent. It demands above everything that every man shall keep step. He who cannot falls to the rear, and is gradually left behind as the army moves on.—*H. B. Stowe.*

There may be a furlough from our customary work; there can never be any lawful vacation from doing good. There may be change of place and scene and fellowship; there must be none in the spirit and self-sacrificing beneficence.—*A. L. Stone, D. D.*

A man who cannot mind his own business is not fit to be trusted with the king's.—*Saville.*

Letter to the Treasurer.

August 30, 1872.

Dear Sir, I was thinking yesterday as I read The American Missionary for September, and saw your need of \$20,000 extra, can I send \$20—one among a thousand? But what is a drop where a plentiful shower is needed! Well, one drop of mine precedes the shower, and may induce others to follow; and as a drop is fabled to say "I'll try," I will try. This morning before breakfast a colored man came and paid me \$25, money lent a long time ago, supposed *lost*. So here it is just in time, coming from a colored man; let it go for the benefit of his race. It be-

longs to Christ; may he bless it, and make it grow and increase a thousand fold, like the grain of mustard seed; and sending out its branches bless not only the poor freedmen, but draw many rich men to learn the luxury of doing good with God's bounties. A FRIEND.

THE NEW YORK WEEKLY WITNESS.

ONE DOLLAR PER ANNUM.

This paper of which the second volume will begin with the new year, contains FORTY-EIGHT COLUMNS filled with the choicest reading matter, arranged somewhat as follows:

1st.—About twelve columns of editorials and other original articles, many of the latter by able writers. Among those who have already contributed articles to the WITNESS are the Rev. Dr. John Hall, Rev. Dr. Ormiston, Rev. Dr. Deems, and Rev. Dr. Taylor, of New York; Rev. Dr. McCosh, President of Princeton College; General O. O. Howard, Washington; Rev. Newman Hall, London; Rev. Dr. Wilkes, Montreal, and several other gentlemen of note.

2d.—About twelve columns are filled with selections from the editorial articles of the great New York dailies (*Herald*, *Tribune*, *Times*, and *World*,) and from the leading weekly religious papers. The ablest writers of the day are thus made to contribute to the interest and value of the WITNESS.

3d.—About twelve columns are filled with tales and selections from American and British magazines, religious weeklies, &c., all instructive and interesting for the various members of the family, including the young.

4th.—About twelve columns are filled with News, Reports of Meetings, (including the Fulton Street Daily Prayer Meeting,) Prices Current and a few Advertisements.

Pages could be filled with highly favorable notices of the press and letters received from subscribers, but all we ask is a trial, and to that end subscriptions of 25 cents will be received for a quarter of a year or from now till the New Year.

The WITNESS contains, to say the least, as much and as valuable matter as the weeklies at \$2 to \$3, and it will be readily seen that at one dollar it can neither afford premiums nor pictures. It relies upon the recommendations of those who read it, and requests the co-operation of Christians of all denomi-

nations to diffuse a cheap religious Newspaper throughout the Union.

The following is the platform copied from the prospectus of the NEW YORK DAILY WITNESS, when it was issued, on 1st June, 1871, which is equally applicable to the WEEKLY WITNESS:

PLATFORM.

The WITNESS will be on the same platform with regard to religion as the Evangelical Alliance and Young Men's Christian Association; with regard to temperance as the American Temperance Society; with regard to human rights irrespective of color, as the American Missionary Association; with respect to treatment of animals, as Mr. Bergh; and it will regard political questions only from a Christian standpoint.

The DAILY WITNESS is \$3 per annum. Any one remitting for eight WEEKLY WITNESSES or \$8 for DAILY and WEEKLY WITNESS, will be entitled to a gratis copy of WEEKLY.

All communications to be addressed to the undersigned, to whom all money orders are to be made payable.

JOHN DOUGALL,
Proprietor DAILY WITNESS,
162 Nassau Street, New York.

RECEIPTS

FOR AUGUST, 1872.

MAINE, \$132.87.

Bangor. First Cong. Ch.	16 1
Brewer. Dea. John Holyoke \$20., First Cong. Ch. \$9.84 and Sab. Sch. \$4.81 to const. GEORGE W. WASHBURN, L. M. Mrs. Jona. Hardy \$10.	44 6
Dennysville. Cong. Ch. to const. EBENEZER GARDNER, L. M.	30 0
Falmouth. Second Cong. Ch.	18 3
Gorham. Mrs. Wm. Oxnard	5 0
Hampden. C. E. Hicks	2 0
Limerick. S. F. H.	1 0
Machias. Miss U. M. Penniman	5 0
North Vassalborough. Joseph White.	10 0
Winthrop. Stephen Sewall \$5. and b. of Tracts.	5 0
Portland. G. J. P.	2 0

NEW HAMPSHIRE, \$438.26.

Goffstown. Cong. Ch.	23 0
Haverhill. First Cong. Ch.	21 2
Hopkinton. Cong. Sab. Sch.	3 2
Rochester. Cong. Ch.	32 3
Troy. "Two Friends."	5 0
Winchester. Cong. Ch.	38 0
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Fayetteville. "A Friend."	8000 0
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Jrwell. Cong. Ch.....	22 00
Pawlet. Cong. Ch.....	15 40
Springfield. Cong. Ch. to const. JAMES B. WHIPPLE, FREDERICK PARKS, and GEORGE WOODBURY, L. M's.....	93 35
Stowe. Mrs. Sarah S. Hook.....	10 25
Thetford. LEGACY of Dea. Benj. Frost....	54 00

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Amesbury. Mrs. J. E. Cowden.....	10 00
Amherst. Mrs. R. A. Lester.....	50 00
Ashfield. Cong. Ch. \$45.35, Rebecca Taylor \$5., 3 Individuals \$1. ea. for <i>Tougaloo U.</i>	53 35
Boston. Shawmut Cong. Ch. \$944.44, Dea. Ezra Farnsworth \$200., "A Friend." \$50., Cash \$1.....	1195 44
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Braintree. Cong. Ch.....	39 00
Byfield. Mrs. J. B. Root to const. Mrs. ANGELINA ALLEN RISK L. M.....	30 00
Clinton. C. L. Swan \$100. for <i>Chapel Montgomery Ala</i> —First Cong. Ch. \$51.10	151 10
Danvers. Maple St. Ch.....	127 25
Dracut. Leonard W. Boardman by Rev. J. B. for a room <i>Talladega C.</i>	25 00
East Cummington. Cong. Ch. \$14.27. and Sab. Sch. \$14.41.....	28 68
East Hampton. E. H. Sawyer \$20, Dea. Seth Warner \$10., Mrs. L. V. Childs \$5., H. L. Clarke \$2., for <i>Tougaloo U.</i>	37 00
Fall River. First Cong. Ch.....	60 71
Florence. A. L. Williston \$200., A. Hill and A. T. Lilly \$5. ea., "A Friend," \$1. W. Q. W. \$1. for <i>Tougaloo U.</i>	212 00
Freetown. "A Friend.".....	10 00
Georgetown.....	50
Granby. Cong. Sab. Sch.....	73 00
Grantville. Cong. Ch.....	23 69
Great Barrington. A. Peck.....	10 00
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Holliston. "A Few Ladies." \$1. and b. of C. by Mrs. H. N. J.....	1 00
Lee. Cong. Sab. Sch.....	75 00
Marblehead. Cong. Ch. for <i>Plymouth Chapel Charleston S. C.</i>	9 00
Newburyport. Freedmen's Aid Soc. \$60., Whitefield Cong. Ch. \$38.72.....	98 72
Northampton. First Cong. Ch. (\$30. of which to const. C. H. DICKINSON L. M.) \$147.42.—Mrs. Lucy Lyman \$10., Mrs. A. W. Sanders and Mrs. S. W. Read \$5. ea. for <i>Tougaloo U.</i>	167 42
North Brookfield. "Little Banks" of First Cong. Ch. (for six mo.).....	46 46
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Rehoboth. BEQUEST of Elizabeth Jewell, by John Baker, Ex.....	238 34
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South Adams. C. E. Stebbins.....	10 00
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Yarmouth. Cong. Sab, Sch.....	29 18

RHODE ISLAND.

Barrington. BEQUEST of the late Rev. Francis Horton.....	333 33
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Westmoreland. First Cong. Ch. \$17., Austin S. Brown \$2.60.....	19 60
Upper Agnebogue. Cong. Ch.....	20 62

Union Springs. Mary H. Thomas b. of C.
for Woodbridge N. C.
Virgil. ESTATE of R. B. Hubbard by Na.
than Bouton, Ex. 95 00

NEW JERSEY.

Newark. Belleville Ave. Cong. Church (of
which \$90. to const. ALEXANDER ANDER-
SON, Miss FANNIE A. ALDEN, Miss
MARY E. DENISON L. M.'s. and \$30.,
from J. H. Denison to const. HORACE
GREELEY L. M.) \$132 56, First Cong. Ch.
\$123.73. 256 29

PENNSYLVANIA, \$108.

Alleghany. Second Methodist Sab. Sch.
Rebecca St. 6 00
Carbondale. D. Yarrington. 2 10
Philadelphia. James Smith. 100 00

DISTRICT OF COLUMBIA,

Washington. Mrs. Dr. Harris. 10 00

KENTUCKY.

Berea. Berea Sab. Sch. \$7., Rev. J. A. R.
Rogers \$5. 12 00

NORTH CAROLINA.

Plymouth. By A. Hicks. 4 00

SOUTH CAROLINA. \$86.62.

Charleston. Avery Inst. \$17.75. Other
Sources \$13 87. 31 62
Greenwood. Rent. 55 00

GEORGIA,

Atlanta. Pub. Sch. Fund \$298., Other
Sources \$5., 303 00

ALABAMA, \$135.10.

Montgomery. Pub. Sch. Fund. 106 85
Talladega. Talladega College \$21., Other
Sources \$7.25. 23 25

OHIO, \$1,341.04.

Ashtand. John Thompson \$5., P. Q. Stoner
\$2., J. P. \$1. 8 00
Ashtabula. Mrs. R. Southwick. 5 00
Bedford. Mrs. E. G. Conant. 2 00
Cincinnati. Allen & Co. \$25. Daniel Bigler
\$5.—Rent \$25., for Berea C. 55 00
Elyria. First Presb. Ch. 22 35
Greenwich. Luther Mead, \$5., Anna M.
Mead \$3. 8 00
Kirtland. Mrs. E. B. W. 1 00
Lafayette. Rev. J. M. Frazer and Wife. 10 00
Mansfield. Cong. Ch. \$536.91, Mrs. Rach-
el Dickey \$25., 561 91
Middleport. Mrs. Luana Gordon \$11. Mrs.
E. C. 25c. 11 25
Miligens. M. K. Smith. 2 00
Moore's Salt Works. Robert George. 2 50
North Benton. Simon Hartzell. 10 00
Oberlin. J. W. Merrill \$400., First Cong
Ch. \$50.58. 450 58
Painesville. First Cong. Ch. (\$20. of which
for Straight U.) \$101.05. Mrs. J. F. B. 50c. 101 50
Rawsonville. Mrs. Sally Tuttle. 2 50
Sandusky. First Cong. Ch. 50 00
Shelby. "A Friend of the Freedmen." 4 90
South Bloomfield. Miss P. 50
Toledo. Don A. Pease for a Teacher. 5 00
Twinsburg. Cong. Sab. Sch. 17 00
Welshfield. Ziba Poole. 10 00

INDIANA, \$4.

Fairmount. J. E. Wilson. 2 00
Vines Springs. J. Hawxwell. 2 00

ILLINOIS, \$1,478.05

Chillicothe. Geo. T. Gilliam M. D. 5 00
Dean's Corners. R. Osgood. 5 00

Homewood. A. W. M. 1 00
Lombard. First Ch. of Christ. 4 75
Mendon. J. Benton to const. W. W.
BENTON L. M. 30 00
Milburn. Cong. Ch. (ad'l). 3 00
Morris. Emma F. Goodrich. 2 00
Princeton. Cong. Sab. Sch. (ad'l). 4 25
Sparta. First Presb. Sab. Sch. \$33.25. to
const. Rev. JOHN HOOD, L. M.—Coll. Sab.
Eve. Sch. Dist. Prayer meeting \$26.30. to
const. Miss ISABELLA HOOD, L. M. 59 55
Washington Heights. ESTATE of Rev. L.
Foster, by Mrs. L. C. Foster. 1362
Wheaton. First Ch. of Christ (ad'l). 1 50

MICHIGAN, \$150.61.

Allegan. First Cong. Ch. 14 51
Chesterfield. Cong. Ch. 4 60
Grass Lake. Joseph Swift. 15 00
Houghton. Mrs. M. W. Mabbs for ed. of
a Chinese Youth. 50 00
Lowell. Cong. Ch. 4 60
Mendon. Individuals, by R. D. N. 1 50
New Haven. Cong. Ch. 7 40
Saint Johns. Cong. Ch. 2 00
Sparta Centre. C. I. M. 1 00
Union City. Dea. I. W. Clark and W. P.
Hurd M. D. \$10. ea., J. Lunts and H. C.
Hurd \$5. ea., C. W. Saunders, C. H.
Lewis and W. E. Shumway \$2. ea., 3 In-
dividuals \$1. ea. for Tougaloo U. 39 00
Vergennes. Mrs. A. Yerkes. 6 00
Warren. Rev. J. L. Beebe. 5 00

WISCONSIN, \$758.96.

Baldwin's Mills. Cong. Ch. for Tougaloo
Inst. 7 30
Beloit. Second Cong. Ch. 30 00
Elk Grove. Cong. Ch. 10 50
Hartford. Cong. Ch. 16 00
Ironton. J. F. S. 1 00
Kenosha. First Cong. Ch. 41 35
Lancaster. Dr. J. D. Wood. 5 00
Monroe. Mrs. L. Rood for Hall Tougaloo
Inst. 25 00
Racine. First Presb. Ch. 41 25
Royalton. Cong. Ch. for Tougaloo Inst. 24 70
Waupun. Cong. Ch. 40 00
Windsor. Cong. Ch. in part 16 86
—"A Friend," through Mrs. J. Por-
ter, \$400. for Waldenian M. and \$100.
for Mrs. Gould's School in Rome 500 00

IOWA, \$6.50.

Genoa. John Miller, Sen. 5 00
Lawrence. I. B. 50
Parkersburg. F. S. 1 00

MINNESOTA, \$123.

Brownsville. Mrs. S. McHase 3 00
Minneapolis. "M. C. W." \$50. for Touga-
loo Inst. —\$25. for Theo. Scholarship and
\$25. for poor Students Straight U. 100 00
Rocheater. Charles Dunning to const.
JOHN DUNNING L. M. 30 00

OREGON.

Portland. First Cong Ch. M. C. Coll. 4 50

KANSAS.

Cook's Ford. J. Rutty. 10 00

TEXAS.

Corpus Christi. Rev. A. Rowe. 21 10

CALIFORNIA, \$76.75.

Sacramento. First Cong. Ch. \$48.75., Sing
Lu. \$4. 52 70
San Francisco. Chinese of Third Cong. Ch. 4 00
Oakland. Chinese. 20 00

Total, \$15,410.

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the tribulations of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.